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The Review of Religions

Editor—A. Q. Niaz, B.A.

Vol. XXXIX, No. 9

September, 1940

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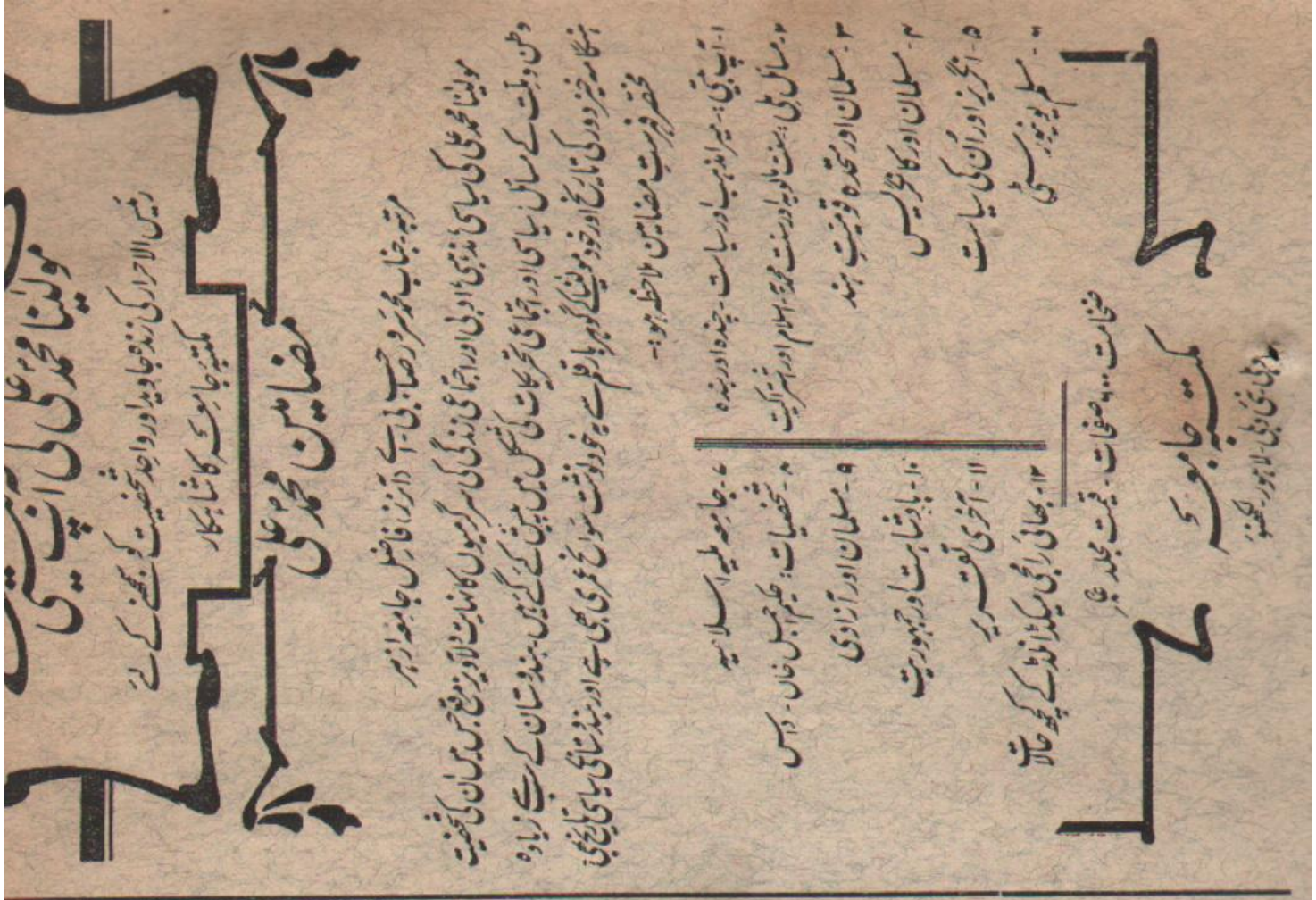

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BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India

The

Review of Religions

Vol. XXXIX SEPEMBER 1940 No. 9

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نحمدہٗ ونصلی علی رسولہ الکریم

UTOPIA OR HELL?

What, in future, is the world going to be like? Is humanity marching nearer to a blissful Utopia, or whirling head-long into the jaws of Hell?

With Europe in the throes of a terrible war, this question can no longer be brushed aside as idle speculation. Poland, Finland, Norway, Holland, Belgium, and fair France lie in ruins. Gaunt hunger, starvation and death are staring millions and millions in the face. Long-range guns and bombing planes are hammering away at Great Britain—the proud mistress of the seas whose shores for centuries had not known the insult of a foreign invasion. The flames of war are leaping up here, there, and everywhere, threatening to engulf the whole world. Isolationists and Pacifists, and those who profess to believe in *Ahimsa*—all are gradually, but surely, being sucked into this aweful ring of flames. The situation, indeed, has brought us face to face with an aweful truth. The writing is there on the wall, but what are we going to do about it?

Are we going to muddle through somehow, and then drug ourselves with a pleasant fiction, as we did last time, that peace had been attained upon earth and good-will among men? If we do we shall leave the fell disease to eat out the vitals of social organisms

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at leisure until men find themselves once more in the stage where they would snarl at each other like wild beasts fighting over a carcase.

Violent disorders call for violent remedies. Patchwork or mere palliatives will not do. Experience has shown they only lead to further complications and only increase our sufferings. What we need most in the present crisis is courage—physical courage, of course, but even more than that we need courage of the mind. We need a bold vision. We need bold, courageous, incisive thinking. If we are really prepared to pull out the thorn that festers in our side and poisons our blood, we must be prepared to probe far and deep, and all around. We must hold it firmly when we get our fingers to it, and pull out with courage.

It is a truism that wars are due to the political, economic and social conditions from which they spring. Therefore it is idle to talk of abolishing war unless we can lay our finger on the danger spots in our midst and prevent storms ere they develop. The best minds in Europe and America are engaged on this difficult task and we wish them luck. The stake involved is incalculable—the future of the human race—nothing less than the question whether man is to have some decent measure of happiness on this earth or nothing but suffering, tears and blood. And in view of the stupendous nature of the issue we should like to sound a note of warning.

The task is not impossible, but success would come only if we let our eyes roam far and wide in search, and also look deep enough—deep into the conditions of life, and deep into our own minds. For both act and react upon each other.

Wars are the result of unrest. They are only a symptom of the disease; they are not the disease itself. Social unrest, economic unreset, political unrest, *and mental unrest*, all these states of the mind or the social organism act and react upon each other. Mental unrest

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can easily upset the fine balance of social relations; social problems are interlocked with economic questions; which in turn are bound up with many Isms—Imperialism, Nationalism, Internationalism and the Universal Brotherhood of man. Thus we get a conflict of Ideologies; and history has made plain by this time that nothing can be more absolute, or more deadly, than a conflict of this kind.

Coming to analyse these Ideologies we find that the central and basic bone of contention, the only real cause of conflict in most of them, is self-interest —the self-interest of either this group or that. The problem of world peace, therefore, primarily and essentially, is a question of harmonising the interests of one country with those of another—a question of harmonising your interests with mine.

It is therefore the same old problem of civilisation that has been staring man in the face ever since he began to develop as a social and rational animal. One of the most patent and the most inexorable laws of life is the silent but ceaseless, grim and merciless struggle for existence. Nature seems heartless in the way this law is enforced: it is never softened, no exception made. But there can be no question whatever that this law is the most indispensable condition for all human progress. It is an immutable Law of Life, and since it cannot be removed or replaced, the problem of civilisation is to *humanise* it as far as possible.

The question of peace or war is first and foremost a question of the strength of the moral fibre in man; it is a political or an economic question only after that. It is wrong to treat it, purely or primarily, as a political or economic problem.

But unfortunately this is exactly what is being done by most of the statesmen and philosophers engaged on the problem. Since the present crisis in the affairs of Europe began to show itself there

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has come out a flood of literature on the causes which lead to war. The general diagnose given by a large number of writers is economic rivalry, and the remedy suggested is Federation. Of course to some who rather resent the stabilization of international peace lest it should diminish the impulse to class war, Federation seems to be only an illusion; but in regard to the causes that lead to war there is practically no difference of opinion. All thinkers seem to agree that economic rivalry leads ambitious states ultimately to war.

As viewed in this light the problem of securing lasting peace resolves into the question of devising some international machinery that should minimise this rivalry. This machinery in the vision conjured up by most people assumes some form of Federation into a super-state. But the difficulty here, as indicated by the fate of the League of Nations, is that the creation of a body of this kind is no guarantee that it would function thenceforward as it should without a hitch. The League of Nations failed because it failed to win the confidence of member states, or because member states, where their own interests were at stake, were consciously or subconsciously so blind to the requirements of justice that they refused to submit themselves to the verdict of an impartial tribunal. Moreover, in the prevailing circumstances, it is impossible to visualise an impartial international tribunal. Our minds are too firmly held by national loyalties.

The only way to make impartial international tribunals possible is to quicken the moral sense in man, to deepen it to such an extent that national points of view may have no chance of impairing our sense of justice. Thus we come to the strength of the moral hold on man.

What is the origin of the moral sense in us? This question is of paramount importance. For, unless we know the spring where this sense takes its rise, we cannot hope to make it strong and deep enough to act as an infallible automatic break when we incline to run downhill to our doom by trampling down the rights of others.

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Philosophers will for ever continue to argue on the true basis of morality, but for the ordinary man the problem should be quite simple. Morality is a collective, scientific, rather high brow name given to rules which ought to govern our conduct in life. These rules, on the face of it, should be such as would help us in our march towards the goal of Human Life. That is why we can never really decide whether a certain course of action is moral or immoral unless we know the goal we have to attain. As long as we do not know where we want to go, it is evidently silly and meaningless to talk of a *right* or a *wrong* way. A man who does not want to go anywhere in particular is entirely free to march off in any direction, for no better reason, may be, than a mere whim of the moment. Or he may very well stay where he was.

Man is not in a position by himself to decide what should be the goal of Human Life. The designer alone can say what part a certain wheel is meant to play in a machine designed by him. Man, in any case, is not his own creator. Of his origin there can be only two possible explanations : either he is no more than a chance and random product of blind, unrelated forces ; or he is the creature of an Intelligent Mind working with a purpose. In the former case Life can have no meaning for him beyond the pleasure or pain of the moment, for as soon as death comes there is an end after which nothing matters at all. Man's only rational aim in that case should be to enjoy life—— yes, even at the cost of others. In fact to make every body else as miserable as possible if thereby he can ensure his own happiness and comfort. If he is hungry and his well-fed neighbour talks to him of morality instead of giving him bread, he would be a fool to desist on that account from tearing such a neighbour to pieces to ensure a meal for himself. That is why those who do not really believe in God, or do so only as a matter of form, have a very elastic and changeful code of morals. If you depend on their sense of justice, you often do so to your cost.

If there is no God, then all talk of Morality, of Peace, of Justice, of Brotherhood, of the decencies of life, is no more than the villainous chant of canting hypocrites who scheme to keep the good things of life to themselves.

Thus we perceive that the strength and depth of the moral sense in man is dependent on the depth of his conviction in regard to the existence of God. It is therefore only by carrying this conviction home that he can be made into a perfectly moral being. The grim struggle for existence can be humanised only in this way.

A world dominated by a material outlook is a world run by atheists or half-atheists or by hypocrites who really do not trouble much about truth or justice. As long as we fail to remedy this fundamental fact, so long shall we fail to secure happiness and peace on a durable basis. We should let this truth sink deep into our being for without this sheet-anchor we shall ever remain at the mercy of recurring waves of ill-will, malice, hatred, wars and bloodshed.

Secondly, permanent peace is not possible for the world unless Europe and America are prepared drastically to remodel most of their institutions—— Europe and America, because the rest of the world at present only tends to follow in their wake. The importance of domestic happiness and of a contented society cannot be overlooked in a discussion of the ways and means of securing peace and prosperity. Domestic happiness depends upon the family purse and on the way we solve the problems which group round the sex question. The respective spheres of man and woman in society, the regulation of sex-relationships, the duties of parenthood——all these questions must be solved before we can sit to dream of peace. The family purse takes us into all the vexed questions of capital and labour.

The craze for dinner parties and dances; the craze

for slim figure-lines; the importance of hats and gowns and the millions spent on cosmetics; the wild longing for new and ever new thrills; these things lead to declining birth rates, certainly, but not to domestic happiness. They also lead to the divorce courts. Besides, declining birth rates lead to depleted countries; they do not help but hinder the growth of national strength.

The picture of a discontented society is even more distressing. There is more malice in such society, and bitter class hatreds keep continually on the boil like a hidden bed of lava only waiting to boil out some day and burn everything. These dangerous fires cannot be cooled without a drastic remodelling of the rules which determine the distribution of wealth.

These symptoms should suffice to make the West open its eyes. If Europe and America try to preserve these rotten structures they would only seal their fate and go down to be buried in the debris of these institutions.

If humanity wants peace it should believe in God, revise many fundamental concepts and remodel its institutions.

Real belief in God comes only through contact with a Prophet of God. يتلوا عليهم آياته "He reads upon them the signs of God." He shows miracles and performs wonderous works, which alone have the power to create real conviction. It was on this bed-rock foundation that Jesus built his new order; and if we are reduced to the necessity of building another new order once again, we can do so on similar foundations.

Reports of miracles shown long ago have become like myths in our hands, and they no longer carry conviction. That is why this age too has not been left to stumble in the dark. God has sent His Prince of Peace to bring Peace to a war-torn world, and man can do no better than surrender himself to his teachings.

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If he does so, he shall make for himself a Heaven on this earth. But if he doesn't he must march straight into the jaws of Hell — not once — not twice — but over and over again. His Hell must continue to recur periodically, now here now there, in this sphere or in that, until all the debris is burnt and the ground cleared for a better structure.

AN INTRODUCTION TO THE STUDY OF VEDIC LITERATURE—I

(Translated from Urdu)

The Hindus, whether Shaiva or Vaishnava, Shakta or Prashpata, or belonging to any other sect, all base the fundamentals of their religion upon the Vedas and the literature connected with the Vedas. In Hinduism, therefore, the Vedas constitute the final and ultimate religious authority.

The Vedas are generally supposed to be four in number, represented by four collections in book form called the Rig Ved, the Yajur Ved, the Sam Ved and the Athar Ved. But this, in point of fact, *is by no means the case.* The number of the Vedas, to put it baldly, runs into thousands. In addition to the four Vedas commonly known by that name, the collections known as Brahmans and Opnishads, too, have the same sanction and authority in Hindu religion as the books commonly called the Vedas: for all practical purposes, the Brahmans, Aranyaks and the Opnishads, etc. are all looked upon as belonging to the category of the Vedas. Besides, of the matter known by the general name "Vedas", there are said to be more than a thousand recensions—1127 according to the view favoured by Pandit Dayanand (1824 to 1883), the founder of the Arya Samaj, and 1130 according to the view generally held, while there are other opinions too. Now each of these recensions, taken separately, forms, in fact, a Ved in itself. In strict truth, therefore, there are as many Vedas as there are recensions.

But even this does not complete the count of the Vedas for each Ved has a vast body of literature appertaining thereto - Brahmans, Aranyaks, Opnishads, Grih Sutras, Shraut Sutras, Dharm Sutras, and Pratishakhyas, etc. We have thus 1127 or 1130 recensions of the text, at least an equal number of

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Brahmans, an equal number of Aranyaks, of Opnishads, of Grih Sutras, Shraut Sutras, Dharm Sutras and of Pratishakhyas; *i.e.*, more than 5,000 Vedas in all.

This is rather a staggering pile, not easy for the man in the street—the common devotee—either to procure, or as much as go through once in a lifetime. But luckily for the Hindus most of these books are non-existant; they are not now procurable anywhere on the surface of the earth.

Let us take the sacred text first. Of this there are said to be at least as many as 1127 recensions, each recension being entitled to be looked upon as a complete Ved in itself. Should you therefore aim at precession, it is evidently wrong to say that the Vedas are three or four or five.

The question of the exact number of the Vedas presented itself to my mind in full force in 1936 in connection with the opening ceremony of the Bharat Mata Mandir at Benares. The ceremony was to be performed by Mr. Gandhi who was chosen to preside over all the religious ceremonies in that connection. My position in this great function was that of *Vrita-Acharya* (elected religious instructor) to Mr. Gandhi, in which capacity I had also to draw up the *Sankalpa* (religious oath) that was administered to him before he proceeded with the programme.

One idea in connection with the ceremony was that prior to proceeding with it a four-fold *pat* (reading) of the entire four Vedas should be done. When this question came before me I gave my opinion that it was practically impossible to be precise in regard to the number of the Vedas. In the first place there was the age-old controversy whether they were three, or four, or five. Secondly there were said to be at least 1127 recensions of the text, and each recension according to the strict Hindu view, was entitled to be treated as a Ved in itself. And the question, I added, was further complicated by the fact that most of these recensions had been lost completely in the passage of

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time, while in regard to those still left to us, we were not in a position to judge of their comparative value.

In view of the fact that all European and Indian scholars commonly accept the Vedas as being four in number, the opinion I put forth was radical and revolutionary. But it was so well-founded that it claimed attention. The question was therefore referred to an informal commission competent to weigh the evidence and come to a decision. In this connection I had also to undertake a journey to Simla at the time.

This commission accepted my view unanimously, without reservation. But for the purpose of the ceremony the difficulty was overcome by proceeding on the common assumption that the Vedas were four—*i.e.* the four *Sanhitas* (collections) printed at the Vedic Yantralaya Press, Ajmer, and commonly known as the Rig, the Yajur, the Sam and the Athar Vedas.

Incidentally it may be mentioned here that this press belongs to the Propakarini Sabha founded by Pandit Dayanand.

It is curious, and no less significant, that when Pandit Dayanand decided to have the Vedas printed, he could find no MSS. thereof in India from which to print, and he had to draw upon the archives of German scholars who had managed to get hold of them. The recensions he was able to secure from Germany were printed by him, and these are what are generally known to us as the Vedas. But these recensions and the Vedas embodying them are not accepted all over India: in Gujrat, Maharashtar and Karnatak recensions other than those printed at Ajmer are believed to embody the Vedas.

In an ancient work, entitled *Charanvyuh*, the Rig Ved is recorded to have five recensions; the

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Yajur Ved 86; the Sam Ved 1000; and the Athar Ved 9. This work gives the recensions of the *Shukla* and *Krishna* Yajur Veds separately.

Patanjali, in his *Mahabhashya*, is of the opinion that the Yajur Ved has 101 *Shakhas* (recensions) the Rig Ved 21, the Sam Ved 1000 and the Athar Ved 9. Some people put the recensions of the Athar Ved at 15.

According to the strict Hindu view all these Shakhas have the position and authority of the Vedas. In fact they *are the Vedas*.

This is to start with. Next, each of these recensions has a considerable body of literature revolving round it, all of which, too, has the same authority as the Vedas. Of the recensions now available, some are accepted in one part of the country and some in the other. For instance, in Gujrat the recension known as *Kauthumi* is believd to represent the Sam Ved, while in Maharashtar that position is given to the Shakha that is known as *Ranayaniya*; and between these two Shakhas there is a great deal of difference.

The literature revolving round a Ved is classified as : (*a*) *Vedang* (limbs of the Ved); (*b*) *Upang* (sub-limbs of the Ved); and (*c*) *Upved* (Sub-Ved).

In Sanskrit literature the subject of the Vedas and of the sacred collections pertaining thereto is not found discussed fully in any one place, but a small work entitled *Prasthan Bhedh* by Madhu Sudan Sarasvati, can give some help to the student. Another useful work is *Arya Viddya Sudhakar* by Yajnishvar Chimanaji, which some years ago was published by the Punjab University. In the light of these two works, Vedic literature may be classified as follows :

1. The Vedas (*i.e.*, the sacred text); Brahman Granths; Aranyaks; the Opnishads; Sutra Granths. All these categories have the same authority and

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position as the Vedas.

2. Vedangs, which include (*a*) *Shiksha* (rules of pronunciation, etc.); (*b*) *Kalpa* of which the purpose is to strengthen the meaning of the Vedas);[1] (*c*) *Vyakaram* (grammar); (*d*) *Nirukta* (etymological grammar, philology, etc.); (*e*) *Chhand* (prosody); and (*f*) *Jyotish* (astronomy, including astrology).

3. Upangs embrace philosophical discussions, of which there are the following schools: (*a*) *Vaishashek* of Konad; (*b*) *Niyaya* of Gotam; (*c*) *Sankhya* of Kapil; (*d*) *Yoga* of Patanjali; (*e*) *Puruva Mimansa* of Jaimini; and (*f*) *Uttar Mimansa* or *Vedant* of Badarayan or Vyas.

4. Upveds (Sub-Vedas) are four in number; (*a*) *Ayur Veda* (science of medicine); (*b*) *Dhanur Veda* (military science); (*c*) *Gandharva Veda* (science of music, dancing, drama, etc.); and (*d*) *Artha Veda* (science of economics and commerce and some of the fine arts).

In Vedic literature there are two classes of books the function of which is to enable us to understand the Vedas. These are *Smritis* (traditions) and *Puranas* (mythology, history, etc).

Kam Shastar (relating to sex life) is included in Artha Veda by some and in Gandharva Veda by others.

A kind of books are called *Parishishthe* (appended) Granths. Another kind are those which embody general discussions by Rishis living in seclusion in the jungles. These are called Aranyaks. The status of both the Parishishthe Granths and the Aranyaks is between the Brahmans and the Opnishads, both of which we have placed on the same footing as the Vedas.

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1. Some classifications treat the four Sutra Granths as a subdivision of Kalpa.

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As for the literature that escapes the above classifications, there is one principle which should always be remembered. If it is of any use in the domains either of Dharm Shastar, or Arth Shastar, or Kam Shastar or of Moksh (emancipation) Shastar, it is worthy to be called *Sahit*; it is of some value. Otherwise it is useless and the waste-paper basket is the proper place for it.[1]

In ancient days the dictionaries were not regarded with the importance which is given to them now; and that, perhaps, is the reason why we have only one work of this kind that has come to us from those times, *i.e.*, *nighantu*.

Having recourse to a kind of allegory some scholars have pictured Vedic literature as *Murtiman* and described it as a man with various limbs—Chhand being the feet; Kalpa, the hands; Vyakaran, the mouth; Shiksha, the nose; Jyotish, eye; Nirukt, ear; Ayur Ved, the navel; Gandharv, the throat; and so on. Other scholars have likened the Vedas and their literature to a city with ramparts and fortifications, a moat, gates, guards, a courtyard, and a garrison that defends it against thieves. In the eyes of those who originated this simile, the thieves were the Buddhists who at one time were held to be a great abomination in India.

Shakhas of Which the Names are Known

It should be borne in mind that in this article the word Ved is used in the sense that each Shakha is a complete Ved in itself. In view of the opinion so widely prevalent among the Hindus, as well as Western orientalists, that there are four Vedas, this point can

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1. One kind of books are known as *Rahasyas* (lit. mystery). These contain an uncertain and miscellaneous kind of matter, the general style being that of riddles. I am inclined to believe that the Rahasyas stand in the same position to the Vedas as the Tantra Granths in relation to the Puranas.

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not be too much emphasised.[1]

Out of more than eleven hundred Shakhas, those of which the names have been preserved in records are not very many, and those which we have in our hands in book-form are fewer still. Out of the 21 recensions of the Rig Ved, only the following names have been preserved, while of the rest, even the names are not known to us: (1) Shákla, (2) Wáshkla, (3) Ashwaláyani, (4) Shánkhayani, (5) Manduki. These names are found in two works: *Rik-pratishakya* by Shaunak Rishi, and in *Charanvyuh.*

In the Puranas the names of the above Shakhas are met with in a slightly different form; *i.e.*, (1) Shishr, (2) Wáshkla, (3) Sankhya, (4) Watsya, (5) Ashwaláyan.

Aitreya, Kaushitaki and Paing are another three names found in some other works.

Thus, out of the 21 Shakhas, we know the names only of 13, of which four names resemble one another.

The Yajur Ved is said to have 101 Shakhas of which only the following names are known:—

(*a*) Charak, which is said to have the following twelve sub-sections: Charak, Ahwrak, Kath, Prachy-kath, Kapishthalkath, Ashthalkath, Charayaniy, Warayaniy, Varttantavey, Shvetashvatar, Aupamanyav, Maitrayaniy.

(*b*) Maitrayaniy, reported to have seven *bhags* (sub-sections): Manav, Dundubh, Chaikey, Varah, Haridravey, Shyam, and Shyámáyaniy.

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1. Nor is this purely an academic question for it has a fundamental bearing on the value of the Vedas in our hands. It disposes of, in fact, once for all the claim of the Hindus that their religion is based on reliable foundations, *i.e.*, the so-called four Vedas. When the sacred texts on which this religion is founded are said to have had as many as at least 1127 recensions, of which hardly more than a dozen are available to us now, we are in no position to judge what reliance we can place upon them—Ed.

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(*c*) Vajsaney, which has seventeen sub-sections: Kanvi, Jábál, Gadhey, Madhyándin, Shoshiy, Tápani, Kapal, Paundravats, Avtik, Paramávtik, Paráshariy, Vairiy, Vainey, Audhey, Gálav, Vaijak and Kátyáyaniy.

In connection with these seventeen bhags 44 appended chapters are also mentioned.

(*d*) Maitrávaruniy, which has six bhags: Mánav, Váráh, Dundubh, Chágley, Háridraviy, and Shyámáyaniy.

It would be noticed that some of these names resemble some of those mentioned in (*b*).

The Charak mentioned in (*a*) is divided by some into two groups: Aukhya and Kandikey: of these two, Kandikey is further divided into five bhags as follows: Apastambi, Baudhayani, Satyásharhi, Hiranyákeshi, and Shatyáyani.

Of the Shakha given in (*c*) some sources give the following 15 bhags: Kanvi, Madhyándin, Jábál, Baudhey, Shakey, Tapaniy, Kapil, Paundrvats, Avtik, Paramávatik, Parashariy, Vainiy, Vairey, Audhey, and Gálav.

In connection with the 1000 Shakhas of the Sam Ved it is recorded in the Puranas that Indra struck these Shakhas with his *Vajr* and destroyed them. Out of the whole lot only three names can be traced: Kauthumi (in Gujrat), Jaiminiy (in Karnatak), and Ranayaniy (in Maharashtar).

The Athar Ved is said to have nine Shakhas, according to one view, and 15 according to another. In the case of the Athar Ved, however, practically all the names can be traced. The following are the nine Shakhas: Paippalad, Shaunakiy, Damod, Tauṭṭáyan, Jámal, Brahmápálásh, Kunákhá, Devdarshi, and Charanviddya.

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This Charanviddya is said to be connected with the following 8 bhags: Paippalad, Andhra, Paradatta, Snat, Snaut, Brahmádavan, Shaunak, Devdanshati.

Other Shakhas reported of the Athar Ved are Taitteriy, having two bheds (divisions): Aukhya and Kandikey. Kandikey is further sub-divided into Apastambh, Baudhayan, Satyavachi, Hiranyakeshi and Audhey.

It will be seen that some of these names closely resemble the names of some Shakhas of the Krishna and Shukl Yajur Vedas.

The above exhausts the list of the Shakhas the names of which have been preserved in ancient records. Some other names are also referred to in books of Grammar and Pratishakhya which appear to be some of the names of the lost Shakhas, but it is difficult to be at all definite on the point.

Existing Shakhas and their Literature: The Rig Ved

Of all the Shakhas of the Rig Ved only two are available now: the Shákla and the Wáshkla; and the only difference between the two is that (according to Shaunak), in Washkla there are eight more hymns than in Shákla.

Among the caste-Hindus there are very few who accept these two recensions, however. The largest number among them claim to follow the Shakha known by the name Ashwalayan. But this Shakha having been entirely lost, those who profess to follow it, follow, in fact, the collections of the Shákla and Wáshkla recensions. The Brahmans and Opnishads, too, of the Ashwaláyan Shakha are nowhere to be found. Therefore the followers of this recension have perforce to make use of the Brahmans and Opnishads of the Shákla Sanhita. The Shraut Sutras and the Grih Sutras of the Ashwaláyan exist, however. The Ashwaláyanis therefore reject corresponding Sutras

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of the Shákla and Wáshkla Sanhitas.

This is the inner truth in regard to the text of the most authentic Hiudu Scripture; and what has been said above with regard to the Rig Ved and its literature is quite typical of the other Vedas as well.

Thus the entire literature of the Rig Ved is no more than as shown below.

1. Out of the 21 recensions of the text only two are found which are known as Shákla and Wáshkla collections.

2. But the attendant literature such as Brahmans, Opnishads, etc. of these Shakhas has been lost altogether. The only Brahmans, Aranyakas and Opnishads available of the Rig Veda are of the Shakhas called Aitareya, of Mahidas, and Kaushitaki. The only Sutra Granths available are the Grih, Shraut and Dharm Sutras of the Ashwaláyan Shakha. The followers of the Wáshkla Sanhita make use of the Shankháyan Shraut and Grih Sutras.

In the Wáshkla collection the division of the text (into chapters, etc.,) is into ashtak, adhyaya, warg, sukt and mantra. In the Shákla Sanhita the names used for this division are mandal, anuvak, sukt and mantra.

As the difference between these two collections is not so very great, the two, nowadays, are generally found in a single volume with the features of each shown separately on the margin of the text.

With regard to the number of suktas and mantras of the Rig Ved there is a considerable difference of opinion. The more popular view is that there are 8 ashtaks, 10 mandals, 64 adhayayas, 85 anuvaks, and 1128 (or 1017) suktas, 2024 wargas, and 10,589 or 10,580 or 10,467 mantras. The opinion of Shaunak Rishi seems to be that in the Shákla Sanhita there are

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153,826 words, and 432,000 letters.

The common method followed nowadays to indicate a reference is to give the number of mandal, sukt and mantra.

It should be remembered that Bahvrich is only another name of Aitreya Brahman, which is said to serve the Wáshkla, the Shákla and three other Sanhitas now extinct. The Kaushitaki Brahman is the only Brahman of the remaining 16 Shakhas all of which, too, are extinct. An Opnishad of the Wáshkla Sanhita has only lately come to light, the authenticity of which is not yet quite established.

Yajur Ved

The Yajur Ved is of two kinds; one is known as the Krishna Yajur Ved and the other is called the Shukla Yajur Ved. Of the Shukla Yajur Ved only two Shakhas are met with now. One is called Kanvi and the other Madhyandini. The Krishna Yajur Ved has three recensions available: Taittariya, Kathi or Kathki, and Maitrayani.

Some people hold that the MS. of a fourth Shakha, called Kath-kapishthal, too is found, on which point I shall state my views at a later stage.

Other literature available of the Shukla Yajur Ved is Shat-pat Brahman of Yajnyavalk, Brihadaranyak Opnishad (which is a combination of Aranyak and Opnishad) and Isho Opnishad; Paraskar Grih Sutra, Katyayan Shraut Sutra and Vaijavap Shraut Sutra, and Katiya Grih Sutra.

In the Shukla Yajur Ved there are 40 adhayayas, 303 anuvaks, 1976 or 1975 or (according to Charanvyuh) 1800 or (according to the late C. V. Vaidya of Poona) 1900 mantras. There are more or less 19,625 words and 88,875 letters.

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To indicate a reference of the Shukla Yajur Ved the general practice is to give the number of adhayaya and of the mantra.

Shat-pat Brahman is said to serve the Vajasaney Shakha along with 16 other Shakhas of the Yajur Ved. Similarly Maitrayani Brahman serves the Shakha of the same name and 18 other Shakhas as well which have no separate Brahmans of their own in existence. Another name of Maitrayanic Brahman is Adhvaryu Brahman. Two other Brahmans belonging to the Yajur Ved are Vallabhi and Satyayani.

In the Krishna Yajur Ved the Brahman portion is found given side by side with the text of the Sanhita; and in the opinion of some scholars this is the reason why this Ved is called the Krishna Yajur Ved. In a derivative sense Krishna means "mixed."

Of the Krishna Yajur Ved three Sanhitas are available:

(*a*) Taittiriya which is in vogue among the *Tailang* and *Dravid* Caste-Hindus in the Deccan.

Other literature available of this Shakha is a Brahman and an Aranyak and an Opnishad of the same name. Another Opnishad belonging to it is Shwetashwatar Opnishad. From among the Sutra Granths it has Apastamb Sutra which represents a complete Kalp Sutra. In this Kalp Sutra are 30 adhayayas with 24 Shraut Sutras in the beginning and 6 Grih Sutras at the end. In addition, there are Baudhayan Shraut Sutra, Hiranyakeshi or Satyasharh Kalp Sutra, and Bhardwaj Shraut Sutra. In Laugákashi, Bádhul, Vaikhánas and Maitravaruni, Shraut and Grih Sutras are found combined.

The text of the Taittiriya Sanhita of the Krishna Yajur Ved is divided into kands (trunk) and prapathaks and mantras. The text of the Sanhita occupies 10 kands while the Brahman portion fills three kands. The

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expression "ashtak" is also used for the kands containing the Brahman portion.

There are 44 prapathaks in this Sanhita, and 651 anuvaks; and 25 prapathaks and 308 anuvaks in the Brahman portion. According to the popular view there are 2198 mantras and 110,296 letters in this Sanhita.

(*b*) Maitrayani Sanhita, of which another name is Kaláp. This collection was printed and published in Germany by Dr. L. von Schrœder. There are four kands and 54 prapathaks in it. With this Sanhita is found a portion of Aranyak which contains 12 prapathaks.

The Maitrayani Shakha has an Opnishad of the same name, and Manav Shraut Sutra, and a Grih Sutra of the same name (manav) which, along with a commentary by Ashtavakra Muni, was published in the *Gaekwad Oriental Series* of Baroda some years ago. The basis of Manu Smrit is the Manav Dharm Sutra. The Shakha known by the name Varáh is connected with the Maitrayani. Therefore the Várah Grih Sutra, published at Baroda some years ago, may be taken to belong to this Shakha.

The number of kands in this Sanhita has already been given; the popular view puts the number of its mantras at 634.

(*c*) Katha or Kathak Sanhita: This recension seems to have been greatly in vogue in the days of Patanjali (40 A.D.), but at present its followers are met with nowhere—as far as I know.

The Kathak Sanhita was first printed in Germany by Dr. L. von Shrœder. It has only one Opnishad which goes by the same name. Its chapters are called Sthahak, there being 18 of them. The dialogue between *Yam* and *Nachiketa* occurring in this Opnishad indicates that a very considerable number of the followers of

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Vedic religion, at that time at any rate, did not believe in the transmigration of soul.

The Kathak Grih Sutra was published some years ago in the *Punjab Sanskrit Series.*

(*d*) The Kath kapishthal Sanhita: Some people hold the view that this recension too exists, but I am very doubtful on the point. In spite of my best endeavours I have not been able to trace it either in printed or in MS. form. At the time of the opening ceremony of the Bharat Mata Mandir I made strenuous efforts to find it; for, when I was invited to deliver the first sermon in this temple, it was my earnest desire, before proceeding to do so, to go through all the available Sanhitas of the Vedas, or at any rate to handle the books or MSS. once and at least to dip into them here and there. But I regret to say that all my endeavours were in vain: I could not trace the Sanhita anywhere at all. It is possible I could not give sufficient time and attention to this search as for those of us in Benares who were connected with the Bharat Mata Mandir, it was a very busy time. All the most prominent leaders of the Hindu world, religious and political, were gathered together and the demands upon our time, and their's, made by Committee work and informal talks on the hundred and one aspects of the problems confronting India and Hinduism, can better be imagined than described.[1] Some of the leaders had done me the honour to stay with me as my guests and apart from everything else my duties as host occupied much of my time. Nevertheless I am sure in my own mind that to the research I was engaged on at the time I gave the first consideration. As I saw it, the matter was of basic importance for the future of the Vedic Dharma, and I might say that the larger part of the article in hand is based on notes I made at the time. So far I have not

1. The Government of India Act of 1935 had been passed and in view of the provincial autonomy granted by it the selection of Congress candidates for the provincial houses of legislature was under consideration at the time.

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had the luck to catch a glimpse of the Kath-kapishthal Sanhita if it does exist, and I shall be glad and very thankful if any one could tell me where to find it.

Sam Ved

Patanjali speaks of the Sam Ved as having a thousand recensions, but Mahidas in *Charanvyuh* says 16. No more than three Sanhitas exist at present, however. Of these the one most in vogue is the Kauthumi Sanhita; next comes Ranayaniya; and then Jaiminiya. The Kauthumi Sanhita has been printed at Ajmer and some other places. W. Caland has published the Jaminiya.

(*a*) Kauthumi is believed in by Gujrati, Shrimali and Nagar Brahmans (caste-Hindus) and by some Bengali Brahmans. Existing literature of this Sanhita is the following:—

Tandya Brahman, Shadvinsh Brahman, and Samvidhan Brahman; Chhandogya Opnishad; Mashak Kalp Sutra, Latyáyan Shraut Sutra, and Gobhil Grih Sutra. Some other Sutras too are found which should be classified as Shraut Sutras—*i.e.*, Anupad, Gobhil, Upagranth, Tandyalakshan, Pushpasutra, Kalpananupad, Anustotra and Kshudra Sutra. Katyayan-Karmdip and Pitremedh appear to be Grih Sutras.

The Sam Ved has two parts; one is called Chhandas Sanhita and the other Uttar Sanhita. Other names for these parts are Purvarchika and Uttar Archika. In one edition (Ajmer) a third part, called Mahanamnyarehik, is found placed between the two already mentioned. In Puruvarchika there are six prapathaks and 3 in Uttar Archika, and 29 Adhayayas in all. In the case of the Sam Ved a piece of ten mantras a given a collective name "dashati". In the commentary of Sayan Achariya the text of the Sam Ved is divided into archak, parv, adhayaya and khand. It is said to contain 1824 or 1893 mantras. The usual method to indicate a reference is to give the

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number of archak, parapathak, adhayaya and mantra.

(*b*) The Ranayaniya Sanhita: Believers in this Sanhita are found in Setu-Bandha-Rameshwaram. In many respects this recension has a striking resemblance to Kauthumi. Its Brahman is called Chhandogya Brahman and its Opnishad is Chhandogya Opnishad. Of the Sutras, it has Drahyayan Shraut Sutra and Khadir Grih Sutra.

(*c*) The Jaiminiya Sanhita closely resembles the Kauthumi and the Ranayaniya. It has a Brahman of the same name; Adbhut Brahman; a Brahman and Opnishad combined which is called Jaiminiya Brahman-Opnishad; Ken Opnishad; Jaiminiya Shraut Sutra; and Jaiminiya Grih Sutra. In addition, the following Brahmans can be taken to belong to all the three Sanhitas: Samvidhan, Mantra, Arshiya, Devatadhayaya or Daivat, Vansha, Sanhitáopnishad, Tálavakar and Tandya. The names of Praudh Brahman, Shadvinsh Brahman and Panchvinish Brahman are also met with, but these only seem to be other names of Tandya Maha-Brahman or its parts.

Curiously enough, in the Sam Ved there are only 75 (according to another opinion, 78) mantras which are not found in the Rig Ved. All other mantras are the same as found in the Rig Ved—especially with reference to *som*.

It should also be noted that the Sam Ved has no separate Aranyaks. Through a kind of music called ***Aranayagan*** the text automatically becomes set to the music.

The Athar Ved

Out of the nine (or according to some opinions, 15) Shakhas of the Athar Ved only two have survived: Pippalad and Shaunak.

(*a*) Written on bhoj-patr, the Pippalad Sanhita was brought to light in Kashmir by G. Bhüeler who

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took the MS. to Germany. Of this MS. photographs were taken page by page and such was the care exercised in the process that not only the writing but the dots, patches and marks on the patr—even the colour of the patr—all came out clearly in the pictures obtained.

It is rather surprising that the script of this Sanhita is not Sanskrit but *Sharda*.[1]

In the time of Patanjali this Shakha seems to have had its greatest vogue. In his *Mahabhash* Patanjali has given several mantras as illustrations from the Vedas, out of which number one mantra belongs to the Shakhas of the Athar Ved, *i.e.*, the *Shanno devi* mantra. This mantra occurs in Pippalad Sanhita as the very first mantra, while in the other Sanhita of this Ved the mantra is met with after nearly a score of mantras. The mantras put down by Patanjali to illustrate his point from the other Vedas are mantras which occur at the very commencement of those Vedas. This gives us sufficient ground to believe that in the case of the Athar Ved too, he is quoting from a Sanhita which was popular at the time and in which this mantra stands as the first mantra in the collection.

Out of the literature of this Sanhita only one Opnishad has reached our hands; everything else has been lost. The name of this Opnishad is Prashu Opnishad. It opens with an account of certain Rishis visiting Pippalad Rishi and asking him certain questions. On account of this association with Pippalad Rishi, the Opnishad has been assigned to the Pippalad Sanhita of the Athar Ved.

(*b*) Shaunak Sanhita: The Athar Ved generally seen in the market represents this Sanhita, accompanied by the Commentary of Sayan Achariya, edited in four

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1. This is very curious in view of the claim that the Vedas were revealed in Sanskrit—*Ed.*

volumes by S. P. Pandit from Bombay. Gopat Brahman is the only Brahman found of this Sanhita, while there are two Opnishads: Mundak and Mandukya. Out of its Sutras, Vaitán Shraut Sutra and Kaushik Grih Sutra are the most well known. In addition, Nakshatra Kalpa, Ángiras and Shanti Kalpa are Sutra Granths belonging to it which are of a mixed kind.

With regard to the numbers of mantras in this collection there is much difference of opinion, but the most popular view is that it has 20 kands, 34 prapathaks, 111 anuvaks, 733 wargs, 760 or 759 suktas, and 5847 or 5977 mantras.

To give some idea to the reader of the wide range of the above difference of opinion it may be mentioned that Maurice Bloomfield puts the number of its suktas at 730; W. D. Whitney at 731, while an edition brought out in Gujrat contains 6680 suktas.

To indicate a reference in the case of the Shaunak Sanhita, the usual way is to give the number of kand, sukt and mantra.

Dharm Sutras

It would be noticed by the reader that out of the Sutra Granths I have mentioned the Dharm Sutra only in the case of the Rig Ved. I have omitted any reference to the Dharm Sutras of the Shakhas of the rest of the Vedas, and I have not mentioned the Shulb Sutras at all. The reason for this is two-fold. Seperate Shulb Sutras of all the Shakhas are nowhere to be met with, and of the Dharm Sutras, Bodhayan, Apastambh, Gautam and Washisht, etc., are mostly connected with the Yajur Ved. Moreover, some account of the Dharm Sutras would fit in better when we come to the Smritis.

Upveds

As for the Upveds, all that need be said is that the

Ayur Ved is the Upved of the Rig Ved; Dhanur Ved is connected with the Yajur Ved; Gandharv Ved belongs to the Sam Ved; and Arth Ved, to the Athar Ved. Shilpa Ved and Sthaptya Ved are two other names used for the Arth Ved.

Opnishads

It should also be borne in mind that in the case of the Opnishads I have kept in view only the 13 Opnishads that have come to us from the ancient days. In a collection of Opnishads published by the Virnya Sagar Press, Bombay, there are 152 books. Most of these are compositions of a far later date, and it is not easy to decide which of them belongs to which Ved. In any case there are said to have been 1183 Opnishads originally: the Rig Ved had 21; the Yajur Ved 109; the Sam Ved 1000; and the Athar Ved 50.

The number of the Opnishads which Prince Dara Shikoh had translated into Persian towards the middle of the 17th century was no more than 50. This was the translation which through an officer of the Nawab of Faizabad was later secured by Anquitile Duperran and translated by him into Latin. Schopenhauer came across this Latin version and being impressed, he read it carefully. Had a larger number of Opnishads existed in the time of Dara Shikoh, it is not easy to see why he should have ignored the rest.

And last of all the reader should bear in mind that the above brief survey does not cover the whole field of Vedic literature. A good deal more has to be taken into account, and the late C. V. Vaidya included even the Bhagwat Gita in Vedic literature. But we shall come to these questions in the next instalment of this article.

[*To be Continued.*]

PANDIT RUDRA DEVA SHASTRI.

"NON-VIOLENT" DEATH OF GANDHI'S CREED OF NON-VIOLENCE

Mr. Gandhi's position in Indian politics is very peculiar. He is a political leader mainly concerned with the issues involved in the political struggle going on in India; but the title bestowed on him by popular choice is *Mahatama*, *i.e.*, a man interested more in the spiritual side of life than in things material. Gandhiji, of course, has never claimed that title, but neither has he ever really disowned it, or disowned the position it gives to him. On the contrary, his way of life, his writings and public utterances are such as rather supply the popular estimate with a degree of plausible tangible basis.

Gandhi's political ideas, and his political methods, have come to enjoy in the eyes of his followers the authority and sanction of religious principles. An Indian Christian, for instance, who is a fervent admirer of Gandhi's creed of non-violence, goes so far as to see in it a challenge to Christianity in the sense that the righteousness and sheer purity of the creed puts modern Christians to shame. He feels so strongly on the point that he has been impelled to write a book on the question.[1]

A religious principle, however, if it is at all worth the name, should be rooted in the eternal verities of life; it should cover all possible situations; it should be constant and uniform in application. But when we look at the history of non-violence as preached by Mr. Gandhi we find that the idea originated as a political weapon designed to hit the foreign rulers of India in a vital spot without exposing those who wielded it to

1. *Gandhi's* Challenge to Christianity. By S. K. George, Allen and Unwin, London.

counter measures on the part of the government. In its earliest phase in Indian politics it appeared as a movement aiming at the boycott of foreign goods—— mainly cotton piece-goods from Britain. Of course the full weight of the blow was felt in Lancashire where it brought great misery on those who depended for their livelihood on the cotton industry. Those who suffered most were common factory hands who were thrown out of employment——people, we should remember, who were not directly responsible for the misdeeds of the British in India. Thus, even apart from the disorders it caused in India, the weapon, in its earliest phase, was non-violent only in the sense in which a silent strangle-hold is non-violent that slowly but surely chokes out the life of an innocent victim.

In its second phase (1919-21) it was called " non-co-operation ". Again it was non-violent only in conception : it was not non-violent in effect. The motive behind it was *resistance*; it was in essence a *fighting weapon*. At best you could say it was a rubber truncheon of crushing weight that made no sound as it descended on your ribs, nor made any external wounds, but broke your bones all the same. For ordinary men the distinction would be too fine perhaps, but one might expect the subtle mind of Mahatma Gandhi to percieve that *resistance* falls short of true non-violence —though only by a delicate shade, it is true, but still falls short. Real non-violence (if at all desirable and practicable) would be " That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also."

What Jesus said may or may not be accepted by Mr. Gandhi but these remarkable words clearly suggest, any way, that there is yet a loftier conception of non-violence. In fact that alone can truly be called " non-violence."

In its third phase the weapon was given the name of " Civil Disobedience ". Congress propaganda would have us believe that the idea in practice through the

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years has become purer ; but when we look closely at the events which were an expression and an interpretation thereof, such does not appear to have been the case at all. In a boycott of foreign goods you simply decide not to buy them any more. In non-co-operation the will to resist and do some injury, to paralyse the vital processes of aggregate life, becomes clearer. In corresponding measure, therefore, non-co-operation is less non-violent than the boycott of foreign goods. In Civil Disobedience, in the non-payment of taxes and in the salt pans on the Dandee Beach, the motive of resistance is clearer still.

This is one reason why Gandhiji's non-violence is not worthy enough to be ranked as a Religious Principle. If it was honest in conception, it did not remain honest in practise. When translated into action, it turned false to the ideal which inspired it. We need not here the call into question motives of the originator of the idea, for the defect it has revealed in practise may be no more than a defect of the technique employed. But so long as the idea continues to manifest itself through forms of conduct that have given expression to it so far, just so long we must call a spade a spade.

There are subtle but fundamental contradictions inherent in the idea, and although Gandhi has displayed a marvellous genius for swimming in contradictions, he can not rise to heights where the air is too thin for mortal man to breathe in and live Of course it would be delightful if we could manage to shed our bodies of clay and live in space like ethereal beings, but such a thing, unfortunately, is quite impossible ; and all that we can do is to make the best of what we are and what we have.

And, after all, this is the conclusion that the hard logic of facts has forced upon the Indian National Congress that had for so long identified itself with Gandhi's peculiar philosophy. By evolving that philosophy Gandhiji may or may not have thrown out a challenge to modern Christianity, but in one respect he has certainly

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surpassed Jesus Christ. If defection on the part of his disciples is any sign of greatness in a Teacher, then Mahatma Gandhi is greater than the son of man betrayed by Judas. For, when the disciples of Jesus "forsook him and fled",[1] their defection was due to cowardice. They fled for fear. But the disciples of Mahtama Gandhi have renounced his leadership by an act of deliberate choice freely exercised. But for their conviction that his leadership on the point was barren and useless, and even positively harmful for India in the circumstances, they need not have renounced it at all. Here are the words of the memorable resolution which announced this great defection to the world:—

> "While the Working Committee hold that the Congress must continue to adhere strictly to the principle of non-violence in their struggle for independence, the Committee can not ignore the present imperfections and failings of the human elements they have to deal with and the possible dangers in a period of transition and dynamic change, until the Congress has obtained non-violent control over the people in adequate measure and the people have imbibed sufficiently the lesson of organised non-violence. The Committee have deliberated over the problem that has thus arisen, and have come to the conclusion that they are unable to go the full length with Gandhiji, but they recognise that he should be free to pursue his great ideal in his own way, and therefore absolve him from responsibility for programme and the activity which Congress has to pursue under the circumstances at present prevailing in India and the world in regard to external aggression and internal disorder.
>
> "Many of the problems which the Working Committee have considered in this connection are not of the present though they may be of the near future. The Committee wish to make it clear that the methods and basic policy of non-violence in the national struggle for freedom will continue with full force and are not affected in the least by the inability to extend it to the region of national defence"

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1. *Jesus of Nazareth.* By Charles Gore, Thorton Butterworth, London.

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This resolution was originally passed by the Working Committee, and on July 27 it was approved by the All India Congress Committee at Poona. This is what Gandhi's creed of non-violence has come to. After many years of experience, it has been discarded as impracticable by those who had professed to believe in it and had given it a fair trial.

Since this resolution was passed and announced, Mr. Gandhi's attitude in regard to the Congress has been something of a puzzle. He advised those who still believe in non-violence out and out to resign from the Congress. But for himself, though not even a four-anna member, he continues to take part in the deliberations of the Congress High Command. If we are to believe a report issued by the Associated Press of India from Wardha on August 26 (and after all there is no reason why we should not believe it) Maulana Azad, the Congress President, was asked " whether Mr. Gandhi's guidance and leadership would be available to the Congress as before." Maulana Azad answered that " he had prolonged talks during the last two days on the subject and he hoped that *Mr. Gandhi would continue to guide the Congress as before.*" (Italics ours).

This is extremely puzzling. Does it mean that the Congress repudiation of non-violence (as far as it went) was only a farce, enacted heaven knows for whose benefit? Does it mean that the Congress continue to adhere to non-violence even in the matter of external aggression and internal disorder? Or does it mean that Gandhi's own conviction in regard to the efficacy of non-violence to meet certain situations has been so deeply shaken that he is prepared now to associate himself with undertakings and plans and men who not only do not rule out violence but expressly declare their readiness to resort to it should the need arise? But it is idle to expect either Mr. Gandhi or the Congress to throw light on these important questions. The innate preference of both for ambiguity in such matters is too well-known.

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The words of the resolution seek to give (one might say, are calculated to give) the impression that the Congress, in principle, still continues to believe in non-violence, even though it has been forced to see the necessity of resorting to violent methods in meeting foreign aggression and maintaining internal order. These lip-professions, however, can not change the realities of the case. What would the Congress have us think of a man who said he believed in honesty and the dignity of labour, but, should hunger force him to do so, he would not hesitate to steal!

When you resort to violence, though only with one of your two arms, you cease to be a believer in non-violence, no matter how vehemently you continue to profess that you would never use your *other* arm for violence. So the imposing (and confusing) phraseology employed in the resolution is no more than so much fine talking in the air.

Likewise Mr. Gandhi too still continues to talk of non-violence. No sooner had his own countrymen repudiated the doctrine than he proceeded to preach it to Great Britain in her present crucial struggle against Germany. He actually communicated the astounding advice to His Majesty's Government to order "Cease Fire," let Herr Hitler come over and do what he liked. Were this advice to be acted upon, what would become of the Independence Movement in India? one might ask. Does Mr. Gandhi hope that Hitler, his great dream at last realised, would be so pleased with this indirect aid that he would be ready to give full freedom to India for the mere asking?

Anyway, though the Congress and Gandhiji continue to talk of non-violence, it is evident that the creed so passionately avowed by both for so many years has in fact died a "non-violent" death. And the Congress and Gandhiji have both co-operated to give it a quiet, decent burial.

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THE BEST OF *UMMATS*

Regarding the Mussalmans, God says in the Holy Quran:—

كنتم خير امة اخرجت للناس تامرون بالمعروف و تنهون عن المنكر

i.e., "You are the best of *Ummats* raised for serving mankind—you command the doing of good and dissuade, from evil" (3 : 109).

This is the position of supreme importance which God Almighty has assigned to a Muslim in the scheme of creation: He must stand for the Good of Mankind; He must strive to propagate in the world what is Good, and dissuade people from Evil. While a demented humanity is torn by political and social ideologies into desperate factions intent on killing each other and grabbing what they can, it is refreshing to turn to this sublime conception of the duty Islam imposes on a Muslim. He must reform not only himself but all those who are in any way connected with him—his near and dear ones, his relations and kinsmen, the society of which he is a member, the country that gave birth to him, and all the vast circle of humanity into which he is so closely knit that he can, really, neither sink nor swim alone.

It is for this supreme task that God has "purchased" our lives and properties; He has made it incumbent upon us to engage ourselves in this task day and night with our lives and our properties, which we hold only as a "trust" from Him. The Divine Reformer of this age called us, to this duty, but alas! the majority of the Mussalmans persisted in denying him and offered the severest opposition to him. Many people say: 'Granted, the Mirza Sahib's teaching is good; he has to his credit great services to the Faith, but, as he has laid claim to be the Promised

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Messiah, the Promised Mehdi, and a Nabi-Ullah (Allah's prophet), we are unable to accept him. The answer to this is, that if his claim had been untrue, God Himself, in accordance with His own law, would have become His enemy and would have destroyed him and his Movement. But we see on the contrary that in accordance with His law governing the true prophets—انا لننصر رسلنا ("We assist our apostles") God is giving him success and advancing his Movement, which clearly shows, that he is a true claimant. Let those who deny him, think well—it is a pity they display such basic lack of insight into the Holy Quran—even the very first chapter of the Holy Quran. No, they are unable to realise the significance of even the first verse of this chapter—that which relates to God's attribute, of "being the Lord of all the worlds". Had they realised its immense implications, they would have been able to establish a spiritual bond of brotherhood by declaring the truth of the prophets of non-Muslims. Instead, however, their tendency to reject and deny a prophet is so great that they made all haste to deny even the prophet God in His mercy had raised for them in this age.

Quoting many verses of the Holy Quran—the Promised Messiah, fifty years ago, declared to them—the truth of the prophets of all peoples of the world. Yet, a majority of them do not accept them through prejudice or obstinacy; they, on the contrary, call Kafirs those who put forward this truth. This serves to illusterate the extent of knowledge of the Holy Quran possessed by present day Muslims. All the same, they rebelliously persist in denying the great Reformer sent by God, who has laid bare, in Arabic, Persian, and Urdu, a treasure of Quranic truths and spiritual knowledge which has no parallel in the past 13 hundered years. These people are unable to understand a simple thing like that—how then can they understand the finer points of his claims? If they realise this little truth—that God is Lord of *all* the worlds, that He is not the Lord of any particular people or any particular age, that on the other hand

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He is the Lord of the peoples of all ages, and that, therefore, before Islam, He sent Divine Reformers to all peoples, and this continued through all ages, and would continue till the Judgment Day, and that this truth is borne out by the Holy Quran, the Hadis, and the Scriptures of all the religions of the world, and that in accordance with this law in every age, and among all people, divine reformers have been appearing, and that, likewise, in this age too, for the reformation of all the peoples of the world, there appeared a great Reformer—if they realise this truth which makes Islam dominant and superior to all the religions of the world, the truth of all other claims of Ahmad will, by the Grace of God, be easily made manifest to them. If, at the very start, a student refuses to learn the letter "A", how will he be able to learn the subsequent letters—"B", "C", etc. Yet, this is what our Mussalman brethren are doing.

It should be remembered, that when a man or a people accept a heavenly truth, there is brought about a great transformation. You know, 1350 years ago, a savage and ignorant people accepted a heavenly truth, and they developed such a fervour of faith that when in the early days of Islam their number grew to seven hundred, they rejoiced, and going to their heavenly Reformer—the Holy Prophet (peace and the blessings of God be upon him) said: "O Prophet of God (peace and the blessings of God be upon you) now we are seven hundred; no power on earth can dominate over us now." As against this, the Mussalmans of this age having rejected a heavenly truth, their faith has deteriorated so much that though they number nearly 700 millions in the whole world, and in India alone they number about 80 millions, yet they are in dread of being destroyed and annihilated by the tyranny of the non-Muslim peoples! This is because they feel that instead of attracting the Grace of God, they are drawing His wrath upon themselves. This is a correct estimate of their present state, and the reason for this is, that instead of being the obedient servants of God, they have become his *dis*obedient servants. God had

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made them the best of *Ummats* and had appointed it as their duty that they should engage themselves in the task of manifesting the Glory of their Lord, and that they should preach the truth to all the peoples of the world; but, they are oblivious of this duty. Their Maulvis have divided them into many sects, and have made them their special preserves; they are despoiling them by keeping them bound to absurd ceremonial observances; they have no leader to whom they might render implicit obedience and who might give a correct lead to them—they have no centre where they might meet together and think out ways and means for their spiritual and worldly welfare; they have no *Baitulmal* which might be of use to the community—they are divided into many sects and each has its own divines who all mutually differ, giving rise to endless disputes day and night; they are becoming weaker and weaker every day, and therefore they have no power to stand against the tyrannies of non-Muslims. When they see such disunity among the Mussalmans, it encourages the enemies of Islam to emphasize their differences all the more! These are signs of God's wrath, but, alas! our Mussalman brethren, having eyes, they do not see these signs, having ears they do not hear, and having hearts they do not perceive.

If we cast a look at the present-day Mussalmans, we will find a literal fulfilment of the Holy Prophet's (peace and the blessings of God be upon him) prophecy that his followers would come closely to resemble the Jews. May God now have mercy upon them, and may He change them from مغضوب عليهم (those upon whom has been God's wrath) into انعمت عليهم *i.e.* those upon whom have been God's favours). This is our heart-felt prayer. Amen! Amen!

But this change can be effected only if our Mussalman brethren make peace with God and become His obedient servants. Just as God has appointed His creation in the heavens and in the earth for our service, and has appointed some of the birds and herbivora to sacrifice their lives for us, so, He wants us to become

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wholly his obedient servants. Therefore, we should sacrifice our lives and properties for the manifestation of His Glory and Greatness. For this service has He purchased our lives and our properties from us, and in return for this has He given us a promise of Paradise. It is therefore our duty to perform our appointed service. Apart from this there is no other way by which we might change from being the objects of God's wrath into the "favoured ones" of God. The Holy Prophet has clearly pointed out that his Ummat would split into 73 sects and that excepting one sect all would go to Hell, the mark of this sect being that it would follow the way of the Holy Prophet and his Companions Now, what was the way of the Holy Prophet and his Companions? Their essential task was to make manifest the Greatness and Glory of God to the world; and the only sect within Islam which is doing this work in the present age is no other than the Ahmadiyya Movement.

If the Promised Messiah is not the true heavenly Reformer of this age, will anyone tell us whom God has sent to show the way when all the world is groping in darkness? Had there been any other claimant to this office, he would himself have announced to the world the fact of his being such a claiment; he would have published scores of books in different languages with a view to proclaiming the Greatness of God and he would have established a community of his followers to carry on that work. But there is no such community, nor is there anyone who claims to be the Teacher and Reformer from on High, which clearly shows that it is really Hazrat Mirza Sahib who is the divinely-sent heavenly Reformer, and that is how there has come into existence through him a disciplined and an organised community which, for the last fifty years, has been engaged with all its physical and financial resources in the work of proclaiming the Greatness of God to the whole world through different language and by speech and writing.

This, therefore, shows, that the true Islam is only

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the Ahmadiyya Movement. Accept the truth therefore, and, joining the body of true Islam, get yourselves admitted to the party of the *favoured ones* of God. Have no fear of men: fear rather God. The Divine command is clear: يا ايها الذين امنو اتقو الله و كونوا مع الصادقين *i.e.*, "O believers! fear Allah, and join the truthful people" (9: 12). God has also pointed out: "He who has feelings of enmity for My friend (Wali), he wars against Me". To oppose, therefore, such an exalted Friend (Wali) of God as Hazrat Mirza Sahib really means waging war against God! Think of it, therefore, my brethren and do not wage a selfish war against God; you ought rather to wage war against yourself, for the sake of God. Accept the truth or, else, after death, you will have cause to regret and say: لو كنا نسمع او نعقل ما كنافى اصحب السعير *i.e.*, "If we had listened, and if we had been wise, we would not have been with the dwellers of Hell" (67: 10).

The Holy Prophet Muhammad (peace and the blessings of God be upon him) has taught that in God's sight all the people of the world are like His children; he has also said that just as a mother is pleased to get her child back who had been lost and for whom she had been searching and worrying, so God too is pleased when a man who had gone astray returns to the right path. Again, a mother is very much pleased with anyone who searches for her lost child and restores him to her; similarly, God is very much pleased with a man who brings another back to the true path. This shows that to inculcate the truth and bring the people back to the true path is a meritorious work in the eyes of God, for this is a charitable duty. To have acquired a correct realisation of God creates in a man's mind the power of appreciation of the Greatness and Glory of God and fear of the Lord, as a result of which he eschews evil and advances in works of righteousness; and, thus, becoming a righteous person, gets the reward of paradise in both the worlds. Hence, God has made it obligatory upon all men, of whatever class or community or nation, to realize this truth, and to make it known

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to others, enabling all to attain their spiritual goal in both the worlds. Blessed are they who carry out, with life and property, this commandment of God; and woe to those who disobey! ربنا تقبل منا انك انت السميع العليم واخر دعونا ان الحمد لله رب العالمين Our Lord! Accept this from us: Verily Thou art the most Hearing and the most Knowing. And our last word is: Praised be Allah, the Lord of the worlds.

SEITH ABDULLAH ALLAHDIN.

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